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day, namely, the doubt that is now so much abroad and fraught with so much danger and the evil effects of which are so often charged up against universities. His thesis is that doubt is essential to real belief. Hence his first chapter is the confession of doubt and then follows an account of the difficulties in the ordinary view of things, especially that of science since its rise. Its limitations are thought to be objective, specialistic, agnostic, although there may possibly be value in these essential defects of experience. The writer discusses, too, the personal, the social, the vital and the formal in experience. Descartes is taken as an early modern doubter. The most elaborate chapter is a characterization of the doubter's world, which is reality without finality; while really there is perfect sympathy between the spiritual and the material and a genuine individuality culminating in immortality. The last theme is doubt and belief. There is no closer approximation to the very basis of duty than the principle: Whatever is right; and this is the summing up of the whole matter.

*Erotische Ästhetik*, by ERNST SUBAK. Ernest Hoffman, Berlin, 1908. pp. 79.

To this curious mind, the psychic activities are the highest form of an æsthetic sex function. The pleasure of procreation is irradiated into and diffused through all art and even science, and every form of knowledge which is penetrated by any degree of interest and appreciation. Love in ascribing worth to a person does so to conserve the lover's own ego. Æsthetic appreciation is a sex function of the brain. Music, fine arts, philosophy, categories of knowledge of the external world, are explained so simply and beautifully and easily that it really is a marvel that it was left to our late day and to this youthful writer to explain all the problems of the noetic world at once by his "erotic æsthetics."

*L'Idéal Moderne: La Question Morale—la Question Sociale—la Question Religieuse*, by PAUL GAULTIER. Hachette & Cie, Paris, 1908. pp. 355.

The writer divides his exposition of the subject into three parts: moral, social and religious. In the first, he shows its independence, describes the renaissance of the antique ideal and defends individualism. In treating social morality he lays down the laws of public and private charity and solidarity, for justice and injustice, for the social antinomy that arises between liberty and equality, and finds its solution in liberal socialism. He then discusses the relations between religion and morals, and between science and faith, with a history of the latter and of revelation; and to conclude, characterizes the religion of the modern spirit. He retains the point of view of what he calls integral spiritualism.

*Morals: a treatise on the psycho-sociological basis of ethics*, by G. L. DUPRAT. Translated by W. J. Greenstreet. The Walter Scott Publishing Company, London, 1903. pp. 382.

The writer first treats of the method, discussing under its caption ethics, metaphysics, religion, scientific morality and the modes of ethical research. In the second part, under the caption of the psychological ideal, he treats the moral will, liberty and morality, the moral tendencies, the moral individual, determinism and immoral actions. Under the social ideal, he treats of social evolution, rights, the state, the economic organization, the family, friendship and the collective sentiments; and under part four, the struggle against immorality, the ethical sanction and moral education. As a whole the work is somewhat abstract, but it breathes the spirit of Ribot, Paulhan, Janet, Ferri and others.

*A Manual of Ethics*, by JOHN S. MACKENZIE. 6th impression. W. B. Clive, London, 1907. pp. 472. (University Tutorial Series.)

This is a fourth edition with no very great changes or enlargements. It is a systematic and comprehensive work dealing with the scope of ethics, its relations to other sciences, its divisions, desire, will, motive, intention, character, conduct, moral judgment, ethical thought and theory, various standards, virtues, moral life and institutions, social unity, duties, moral pathology and progress.

*Philosophia Militans*, by FRIEDRICH PAULSEN. Reuther & Reichard, Berlin, 1908. 233 p.

The author here prints eight recent papers, the chief of which are: The newest heresy condemnations in the field of modern philosophy; Kant the philosopher of Protestantism; Catholicism and science; Modernism and the encyclical of Pius X; Fichte in war for the freedom of thought; Hæckel as a philosopher, his world riddle as a folk book; and The Discovery of man in the nineteenth century.

*Psyche und Leben*, von W. v. BECHTEREW. 2nd ed. J. F. Bergmann, Wiesbaden, 1908. pp. 209.

In this second edition the author amplifies his views, which may be summarized somewhat as follows: Energy is primarily an active state of imponderable small particles, and when these break up there is no trace of anything physical left. The psyche may be a result of the transformation of energy so that it is not radically different from substance itself, so the ideas matter, energy, and psyche admit of being conceived in a unitary manner. Thus energy is intermediate between the material and the psychic world and has nothing originally physical about it. In its essence the psyche, like life, is neither movement nor energy, but in only both potentially. It can be transformed into outer material or inner subjective objects. Thus the entire world is the expression of unitary energy which includes potentially the psychic. This gives us the basis of the new parallelism and makes the world again a real unity.

*Wunscherfüllung und Symbolik im Märchen*, by DR. FRANZ RIKLIN. Deuticke, Leipzig, 1908. pp. 96.

The soul tends to work over the world towards conformity with its wishes. This is especially the case when thought is not in the closest contact with external reality; for instance, in dreams and reverie. Poets create in fantasy what life denies them. Gottfried Keller was not a favorite with women, yet developed the highest ideal types of them; so Johanna Spyri described one of the most perfect children when deprived of her nephew. And so in countless cases, the wish creates a fancied substitute for reality and the tendency to identify the imagined object with experience is based on the deep instinct toward wish fulfillment. There are wish dreams and deliria, by prisoners, of freedom. Insane delusions are sometimes only desires expressed naïvely without critical reductives. Dead relatives who are intensely mourned for may appear perhaps as angels or ghosts with messages of comfort, and thus nature seeks to heal psychic wounds. So in myths there are wishing caps, love potions, seven-league boots, strength shirts and gloves, giants are overcome by magic weapons, there are miracles, mirrors that reveal all one wishes to know, riches, table delicacies, magic tables, etc. What does not at first seem the direct fulfillment of wishes becomes so when interpreted symbolically. Riklin has little difficulty in finding in mythology abundant sex myths to be interpreted as the Freud school interpret unconscious